



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*A Hymn to Mullil. Tablet 29615, CT. XV, Plates 7, 8 and 9.*—By Rev. FREDERICK A. VANDERBURGH, Ph. D.,  
Columbia University, New York City.

PLATES 7, 8 and 9 in Volume XV of *Cuneiform Texts from Babylonian Tablets in the British Museum* contain texts of sixteen tablets of Sumerian Hymns which are very important. The hymns are of sufficient length and variety to afford a good idea of what Babylonian Psalmody consists. Not one has less than thirty lines, and, in the collection, seven different deities are addressed: Bêl, Sin, Adad, Nergal, Bau, Kirgilu, and Tammuz, gods whose functions relate to almost every phase of Babylonian theology.

This hymn, addressed to Bêl, who is called in the colophon, line 74, *Mu-ul-lil*, is the first in the collection and one of the longest unilingual Babylonian hymns on record. The first sixteen or eighteen lines, however, and the last thirteen are too badly broken to give a connected discourse. From line 20 to line 63, the text is in fairly good condition.

This hymn dwells upon the majesty of Bêl's word. The Non-Semitic Bêl, older than Nannar or Šamaš, who were successively rivals of Bêl as local gods, came to be recognized as "the Lord of the lands." The place of his dwelling was in the temple, E-kur, located at Nippur, probably the "house" referred to in this hymn. As "the Lord of the lands", he was conceived of as controlling the destinies of men. Thus, we find him approaching men and speaking to them, as the following hymn shows. The fuller development of Bêl's position, as belonging to a triad, where Anu was considered god of heaven, Bêl, god of earth, and Ea, god of the deep, was Assyrian. We have no trace of this thought in our hymn.

My translation of this very difficult hymn and its commentary have had the cooperation of Dr. J. Dyneley Prince, Professor of Semitic Languages in Columbia University, and Author of *Materials for a Sumerian Lexicon*, whom I have

1. — — — — — *nun(?) -e-bi ma-te*  
— — — — — his prince(?) approacheth.
2. — — — — — *[-b]i ma-te*  
— — — — — his — — approacheth.
3. — — — — — *[gin (DU)]*
4. — — — — — *[gin (DU)]*
5. — — — — — *a gin (DU)*
6. — — — — — *mu-un-ši-gar (ŠA) èš (RI)*  
— — — — — it is done; it is established.
7. — — — — — *[-e]-ne-âm dimmer mu-ul-lil-lá èš (RI)*  
— — — — — the word of Mullil, it is established.
8. — — — — — *dimmer gu-la-a èš (RI)*  
— — — — — of Gula, it is established.
9. — — — — — *[-a]m dimmer mu-ul-lil-lá èš (RI)*  
— — — — — of Mullil, it is established.
10. — — — — — *ma-ab-gu-lá-a èš (RI)*  
— — — — — which maketh it great; it is established.
11. — — — — — *ma-ab-ḫul-a èš (RI)*  
— — — — — which maketh it evil; it is established.
12. — — — — — *sig (PA) ḫe (GAN) -in-gug (KA) -ga èš (RI)*  
— — — — — [bearing] the sceptre(?), let him speak; it is  
established.
13. — — — — — *nu-mu-da-ma (MA) -ma (MA)*  
— — — — — on(?) the one who begetteth not.
14. — — — — — *nu-mu-da-zi-zi*  
— — — — — the one who giveth no life.
15. — — — — — *sar-ra mu-ub-bi-ir*  
— — — — — the one who bindeth the forest.
16. — — — — — *bi sila (TAR) -a mu-ub-ri*  
— — — — — the one who setteth up the road.

17. — — — [-a]b(?) -*il-e me-ri ám*(A. AN) -*da-ab-il-e*  
 — — — the one who lifteth up, who lifteth up the dagger.
18. — [-n]a-*ám-da šam*( $\dot{U}$ ) -*sun*(SE) -*na-ge sag im-da-sig*(PA) -*gi*  
 — — — — the one who at the fixed period(?) of plant-  
 growth smiteth the head.
19. — — — *gig-ga-bi-eš ám*(A. AN) *ši-til*(TI) -*li*  
 — — — (to the sick one) (?) thou givest life.

## LORD OF ABUNDANCE.

20. [*da*]m-a nu-mu-un-til(TI) -*li-en ma-al-la nu-mu-un-til*(TI) -*li-en*  
 To(?) the spouse that liveth not, the husband(?) that liveth not,
21. *dam-ma nu-mu-un-til*(TI) -*li-en dumu*(TUR) -*a nu-mu-un-til*(TI) -*li-en*  
 the wife that liveth not, the child that liveth not (thou givest life).
22. *zal*(NI) *nigin ne-en zal*(NI) *šà*(LIB) *ne-en*  
 Abundance of everything there is, abundance in the midst (of the land) there is.
23. *šam*( $\dot{U}$ ) *ki imina-bi ki-bi-ta šam*( $\dot{U}$ ) *kù me-en*  
 The food of that land is sevenfold, in that land food to eat there is.
24. *túr amar*(ZUR) -*bi a nag an-me-en*  
 In the resting place of their young water to drink there is.
25. *ga-šá-an me-en mu-lu ká-šù*(KU) *eri-a kur*(BAB) -*ra me-en*  
 Lord art thou who for the gate in the city art protector.
26. *el ki sug-bi má su-a me-en*  
 In the shining land on its water-ways shipping thou increasest.
27. *peš a sug-ra ba-an-nigin-na me-en*  
 Plentifulness of water thou causest the water-ways to enclose.
28. *mu gig gin*(DU) *eri-gá*(MAL) *peš me-en kud*(TAR) -*mu ká me-en*  
 When an epidemic sickness is spread over the established city my (its) judge in the gate thou art.
29. *ki il ki ne-en ê*(BIT) *damal muḥ gá*(MAL) *sag ê*(BIT) *úr-ra-bi me-en*  
 Over the land, the high land, over the broad house thou art established; thou art head over the house and its structure (beams).

30. *lid-ša*(LIB)-*ni-māl*(IG) *à*(ID)-*nu-māl*(IG) *me-en*  
In the midst of their cattle when they are without power  
thou art.
31. *nin gin*(DU) *šāl-māl*(IG) *lid-ša*(LIB)-*nu-māl*(IG) *me-en*  
Faithful lord of compassion in the midst of the cattle that  
are unsustained thou art.

## LORD OF NEAR APPROACH.

32. *ù-mu-un-na e-ne-àm-mă*(MAL)-*ni na-ma-da-te mu(-lu)-da ni-ma-te*  
The lord whose word approacheth, to mankind it is near.
33. *e-ne-àm dimmer gu-la-ge na-ma-da-te mu-lu-da ni-ma-te*  
The word of Gula approacheth, to mankind it is near.
34. *e-ne-àm dimmer mu-ul-lil-lá-ge na-ma-da-te mu-lu-da ni-ma-te*  
The word of Mullil approacheth, to mankind it is near.
35. *ê*(BIT) *zi-mu eri-a ma ni-in-ù mu-lu-da ni-ma-te*  
My true house which in the city of the land endureth, to  
mankind it is near.
36. *mu-lu zi-mu eri-a ma ni-in-ù mu-lu-da ni-ma-te*  
My faithful folk (priesthood) who in the city of the land  
endure, to mankind they are near.
37. *ê*(BIT)-*mu zu gal-gal-la ga-ma-te mu-lu-da ni-ma-te*  
My house of great wisdom, may it be near; to mankind it  
is near.

*Reverse.*

38. [*mu*]-*lu ká si ìl-ìl ga-ma-te mu-lu-da ni-ma-te*  
He of the gate of the high tower (horn), may he be near;  
to mankind he is near.

## LORD OF SUPPLICATION.

39. *damal*(?) *gan me-en ud-da gab-da-peš mu-lu-na mu-pad-de*  
Mighty, productive one thou art, let light extend, to his  
people he shall speak.
40. *e-ne-àm dimmer gu-la-ge ga-ba-da-peš mu-lu-na mu-pad-de*  
The word of Gula, may it extend, to his people it shall speak.
41. *e-ne-àm dimmer mu-ul-lil-lá-ge ga-ba-da-peš mu-lu-na mu-pad-de*  
The word of Mullil may it extend, to his people it shall  
speak.

42. *ud-da ê(BIT) azag-ga ga-ba-da-peš mu-lu-na mu-pad-de*  
The light of the shining house, may it extend, to his people  
it shall speak.
43. *ê(BIT) azag ê(BIT) pisan(ŠIT)-na ga-ba-da-peš mu-lu-na*  
*mu-pad-de*  
The shining house, the house of vessels, may it extend, to  
his people it shall speak.
44. *mulu hul ki-ne gál(IG)-gál(IG) e-ne zi mu-pad-de e-ne*  
Sinners at the altar prostrate themselves, for life they speak.
45. *ê(BIT) ri-a-ni gál(IG)-gál(IG) e-ne zi mu-pad-de e-ne*  
In the house of their protection they prostrate themselves,  
for life they speak.
46. *dím-mă(MAL)-ni sar mu-un-na-ra i-dib(LU) mu-un-na-*  
*ab-bi*  
Before their king they hold a festival, the word they speak.
47. *dím dimmer gu-la dímm dimmer bara gín(GÍ)-gín(GÍ)-na*  
*i-dib(LU) mu-un-na-ab-bi*  
To the queen, to Gula the queen, to the deity of the  
shrine, they turn, the word they speak.

## LORD OF MAJESTY.

48. *za-e ud-da ga-šá-an-mu za-e ud-da a-ba da-peš a-na a-a-*  
*àg(RAM)*  
Thou who art the light, my lord, thou who art the light,  
who can reach (to thee)! What can measure itself (with thee)!
49. *e-ne-àm dimmer gu-la-ge za-e ud-da a-ba da-peš a-na a-a-*  
*àg(RAM)*  
The word of Gula, thou who art the light, who can reach  
(to thee)! What can measure itself (with thee)!
50. *e-ne-àm dimmer mu-ul-lil-lá-ge za-e ud-da a-ba da-peš (a)-na*  
*a-a-àg(RAM)*  
Word of Mullil, thou who art the light, who can reach (to  
thee)! What can measure itself (with thee)!
51. *a ga-šá-an-mu túr-zu-da dù(KAK)-e alam-zu ta-a-an nigin*  
Father, my lord, in thy court where thou art creative, who  
can encompass thy image!
52. *mulu gam-ma-zu ki nu-un-gam alam-zu ta-a-an nigin*  
Of the men who bow to thee in the lands which submit  
not, who may encompass thy image!

53. *dumu* (TUR) *dur*(?) (KU) *gam-ma šú še-ir nu-un-ma-al alam-zu ta-a-an nigin*  
Of the lofty(?) sons who bow down and exercise no power,  
who may encompass thy image!
54. *dumu*(TUR) *dur*(?) (KU) *âg*(?) (RAM)-*ga*(?) *li-u gu tuš*(?)  
(KU) *ib* (TUM)-*zu zal*(NI) *šim-e ba-nâ*.

## LORD OF RECOMPENSE.

55. *aga*(MIR) *sag mulu-e-da e-ne šú al kud*(TAR)-*kud*(TAR)-*de*  
With crowned head among the people (and) with uplifted  
hand he pronounceth judgment.
56. *e-ne-âm dimmer gu-la-ge e-ne šú al kud*(TAR)-*kud*(TAR)-*de*  
The word of Gula, it with uplifted hand pronounceth  
judgment.
57. *e-ne-âm dimmer mu-ul-lil-lâ-ge e-ne šú al kud*(TAR)-*kud*  
(TAR)-*de*  
The word of Mullil it with uplifted hand pronounceth  
judgment.
58. *igi*(ŠI)-*ni-da ud-de ê*(BIT) *bar-ri ud-de ga-ba-bi-èš*(RI)  
The light of his face in the house of decision, may it  
establish light.
59. *e-ne-âm dimmer gu-la-ge ê*(BIT) *bar-ri ud-de ga-ba-bi-èš*(RI)  
The word of Gula in the house of decision, may it estab-  
lish light.
60. *e-ne-âm dimmer mu-ul-lil-lâ-ge ê*(BIT) *bar-ri ud-de ga-ba-*  
*bi-èš*(RI)  
The word of Mullil in the house of decision, may it estab-  
lish light.
61. *a-ba ba- -a-de a-ba ba-tug*(TUK)-*gá*(MAL)-*e a-ba ba-an-*  
*ši-âg*(RAM)-*e*  
Who can — — who can grasp it! Who can keep it!
62. *e-ne-âm dimmer gu-la-ge a-ba ba-tug*(TUK)-*gá*(MAL)-*e a-ba*  
*ba-an-ši-âg*(RAM)-*e*  
The word of Gula, who can grasp it! Who can keep it!
63. *e-ne-âm dimmer mu-ul-lil-lâ-ge a-ba ba-tug*(TUK)-*gá*(MAL)-*e*  
*a-ba ba-an-ši-âg*(RAM)-*e*  
The word of Mullil, who can grasp it! Who can keep it!

## BROKEN TEXT.

64. *dumu*(TUR)-*mu* — — — — — — — — — — *ba bad àg*(RAM)-*e*  
My son — — — — — who can measure it!
65. — *ba bad a-ba ba-an-àg*(RAM)-*e*  
— who can measure it!
66. — *a-ba ba-an-àg*(RAM)-*e*  
— who can measure it!
67. — — — — — *a mu* — *a-ba ba-an-àg*(RAM)-*e*  
— who can measure it!
68. — *an-ši-àg*(RAM)-*e*  
— can keep it!
69. — *eš ba al bi eš mal-e a-ba ba-an-* — — — —  
— who can — — — — —
70. — *an-da ku mal-e a-ba ba-an-ši-* — — — —  
— who can keep — — — — —
71. — *ku mal-e a-ba ba-an-ši-àg*(RAM)-*e*  
— who can keep it!
72. — *in-dug*(KA)-*ga šes-ra ba-an-da-šub*(RU)  
— speak — — — — — brother — — — — — throw — — — —
73. — *in-dug*(KA)-*ga* — — — — — *ba an-da šub*(RU)  
— speak — — — — — throw — — — —
74. — *lum-ma dimmer mu-ul-lil*  
— of penitence to Mullil.
75. — *mu-bi im*  
— its lines in the tablet.

## Commentary.

*Lines 1 to 19. Broken Text.*

The beginning of each line up to line 20, being erased, a connected translation for this section is precluded. The closing words of each line, however, giving some complete clauses, are intact. Some of the characteristics of Bêl or Mullil who seems to be the subject of the hymn therefore crop out here.

1. *bi* is no doubt a pronominal suffix in this line, *te*, occurring here and many times farther on, has in it the idea of 'approaching,' *teḥû* being the Assyrian equivalent.

3. *gin* is a value of DU that might possibly fit here, equal to *kānu* 'set,' or the value *gub* might do, equal to *nazāzu* 'stand.'



6. *mu-un* is a common verbal prefix signifying completed action, *ši* an infix of location or direction, and *gar*(ŠA) or possibly the Eme Sal value *mar* as a verb, if we take its most usual meaning, equals the Assyrian *šakānu*. *ěš*, one of the values of RI, equal to *nadû*, gives the meaning 'establish' which is probably the one intended for the close of this and the following six lines.

7. *e-ne-âm* is probably the subject of *ěš*(RI). *e-ne-âm* equals *amātu* and is a dialectic phoneticism for *inim*(KA), Br. 508. *e-ne-âm* occurs 15 or 16 times in this hymn. *e-ne-âm* is an 'authoritative word.' It sometimes stands for the god himself; see line 50. *mu-ul-lil-lá* is the Eme Sal form in Sumerian for Bêl's name.

8. *gu-la-a* equals *rabû* 'great,' and was also the name of a goddess. She appears in this hymn evidently as the consort of Bêl. The gods sometimes had more than one consort. The chief consort of Bêl was Bêlit. The goddess naturally possessed the same qualities as the god with whom she was consorted, but in a diminutive degree. Gula is more generally known as the consort of Nin-ib.

11. *hul*, the common Sumerian word for 'evil.'

12. We cannot state with much certainty the relation of PA in this sentence. *he*(GAN)-*in-gug*(KA)-*ga* is clearly a verb in the precativ construction. *in* may be a part of the precativ prefix, *he-in* being dialectic for *gan*.

13. *ma*(MA) = *alâdu*, Br. 6769, and the infix *da* may be locative, the pronominal representative being understood.

14. *zi* is one of the common words for 'life,' = Assyrian *napištu*, but here evidently a verb.

15 & 16. *sar-ra* = *kirû*, Br. 4315. *ub* and *bi* are verbal infixes, MSL. p. XXIV. *ir* = *kamû*, Br. 5386.

17. *il* = *našû*, Br. 6148. *me-ri* is phonetic for the Eme Sal: *mer*(ÁD), *patru*. *ám*(A. AN) seems to occur sometimes as a verbal prefix, Br. p. 548, but it serves more usually as a suffix equal to the verb 'to be.' In *da-ab*, *dab*, 'unto it,' we have the pronominal object represented by *ab*.

18. *šam*(Ú)-*sun*(SE)-*na*, a word not often found outside of the collection of hymns in CT. XV, is explained by Professor Prince in his translation of some of these hymns, as 'plant-growth.' It is to be regretted that the sign SE in this com-

bination in these inscriptions is not very readily identified; the phonetic complement *na*, however, helps to confirm the reading of the sign as *sun*. *sig*(PA) = *maḥāsu*, 'smite,' Br. 5576.

19. *eš* is sometimes a postposition, Br. 9998. *til*(TI) = *balātu*.

*Lines 20 to 31. Lord of Abundance.*

The Assyrian Creation Legends assume that Bêl, the old god of Nippur, was the god of the earth *par excellence*, and that it was he who prepared the earth for the habitation of mankind. See Jastrow, *Religion of Babylonia and Assyria*, p. 140.

20 & 21. *dam* = *aššatu* and *dumu*(TUR) = *māru*, and the parallellism between the two lines would suggest that *ma-al-la* must mean 'husband,' being a dialectic form for *māl*(IG) which equals *bašû*, also *šakānu*, signifying 'substance,' 'existence,' &c.

22 & 23. *zal*(NI) = *barû* 'be abundant,' Br. 5314. *nigin* = *napharu*, Br. 10335. *imina-bi* = *sibitti-šunu* or *sibitti-šu*. *šam kû* = *rîtu akâlu*, 'food to eat.'

24. *tûr* = *tarbašu* and *amar*(ZUR) = *bûru* 'offspring.' *a nag* = *mê šatû* 'water to drink.' *kur*(BAB)-*ra* in 25 means 'protector,' from *našâru*.

26 & 27. These two lines go together and illustrate how Bêl's and Ea's provinces overlap each other, as regards the water-courses. *sug* = *šušû* and *su* = *ruddû*. *peš* = *rapâšu* 'extent,' from which we derive the idea 'plentifulness,' and *a* may equal *mû* 'water.' *ba-an-nigin-na* is a verb; the prefix, one of usual occurrence, in a pronominal way takes up the remote object just given. *nigin* as a verb = *paḥâru*; above, it is a noun.

28. This and the following three lines offer a considerable difficulty in translation. *mu* = *šattu* from the fuller form *mu-an-na* 'name of heaven,' i. e., 'year.' From *gig* 'sick' and *gin* 'going' we get the translation 'epidemic sickness.' *kud*(TAR) = *dānu* 'judge.'

29. *il* = *elû* or *našû*, and *mul*, although usually a preposition, seems here to have the place of a postposition. *ûr-ra* = *gušûru* 'beam.'

30 & 31. These two lines have parallel thoughts and consequently should be explained together. Their duplicates in Plate 24, possessing slight phonetic variations, help to a cor-

rect reading. Perhaps IG should be read *gâl*, but line 11 of Plate 24 gives *ma-al*. Possibly *lid* is a loan-word from the Semitic *lidu* which is connected with *alâdu*, but there are lexicographic references which connect it with *lû*, making it equal to the feminine *littu* 'wild cow.' It is interesting to note also that the sign LID has a value *âb* = *arĥu* 'wild ox.' *gin* (DU) = *kânu* and *šâl* = *rêmu*.

### 32 to 38. Lord of Near Approach.

The Babylonian theologian, as pointed out by Professor Jastrow, regarded Bêl as representing providential forces which operate among the inhabited portions of the globe. This idea is apparent here in the lines about Bêl's near approach.

32. Possibly it is well to note the difference between *na-ma-da-te* and *ni-ma-te*. The first, it will be noticed, has the infix *da* which the second does not have. This must be because of the locative relation of *da* to the noun preceding the verb. Another difference is that the first verb has the prefix *na* where the second has *ni*. *na* does not often occur as a prefix; when it does, it usually belongs to the verb of the third person. *na* may probably be a harmonic equivalent of *ni*. *ni* and *ne* are both used with an aorist tense. If *te* means 'is approaching,' *ni-te* must mean 'is near.' *ma* as a prefix would be a harmonic equivalent of *mu*, but, as an infix, must have reference to matter going before. *mu-da* seems to be a scribal error for *mu-lu-da*; see the same refrain in line 33.

35. *ni-in-ù*: *nin* (*ni-in*) is a reduplication referring to the indirect object, probably to *ma* 'land.' *ù* as equivalent to *labâru* can mean 'endure.' Possibly a value should be chosen for *Û* as meaning 'old' that may take the phonetic complement *-ra*; instances with *Û + ra* meaning 'old' are on record. On the other hand, *ra* may not be a phonetic complement at all.

38. *si* = *ġarnu* 'horn.' Notice the precative form of the verb, *ga-ma-te*; the infix *da* now has dropped out.

### 39 to 47. Lord of Supplication.

The thought passes here from that of Bêl giving command to his people to that of the people offering prayer to Bêl.

39. *damal* = *gabšu* and *gan* = *alidu*. *gab-da-peš* seems to be

for *ga-ba-da-peš*; see the next line, where *ga* is plainly precativ. *peš* = *rapâšu* 'extend' as above. *pad* = *tamû* 'speak.'

43. *pisan*(ŠIT)-*na* = *pisannu* 'vessel;' we are guided by the phonetic complement in determining this value of ŠIT; the value *šid* would have given *alaktu* 'going,' *šiti* = *menûtu* 'counting,' and *sangu* = *šangû* 'priest.' Sacrificial vessels are no doubt referred to.

44. *ki-ne*, 'place of fire,' hence 'altar.' *gâl*(IG) = *labânu*, Br. 2241. *ri* in line 45 = *ḥatânu* which gives us the word 'protection.'

46. *sar*: the right Assyrian equivalent for this word here is *isinnu*, Br. 4311. No other meaning for SAR will suit in this line. From *sar* as 'forest' we easily pass to the conception 'park' and then to the 'festival' that might be held there. *ra* = *ramû*, Br. 6362. *i-dib*(LU) is the same as the Assyrian *kubû*. *i-dib* is said to mean 'seizing speech' and *i-nim*, referred to above, 'high speech.' It may not, however, be safe often to regard the parts of such composite words as having ideographic value. *bi* = *kibû* and *nab* (*na-ab*) calls up the double object, direct and indirect, giving such a use as in 'they speak it to him.'

47. *dîm* = *šarru*, Br. 4254, and of course we can say 'queen,' if *dîm* can mean 'king.' *bara* = *parakku* and *gîn*(GÍ) = *târu*.

#### 48 to 54. Lord of Majesty.

The last two lines of this section are exceedingly difficult, lines 51 and 52 also give considerable trouble.

The thought that the loftiness of the deity as incomparable, found here, appears in other hymns, particularly the great bilingual hymn to Nannar, published in IV R. 9. See Vanderburgh's *Sumerian Hymns*.

48. *a-ba* = *mannu* 'who?' *a-na* = *minû* 'what?' *a-a-âg*(RAM); reduplication of *a* for a verbal prefix is unusual; *âg*(RAM) = *madâdu* 'measure.' In line 50, *na*, by scribal error, stands for *a-na*.

51. *tûr*, 'court,' see line 24. *dû*(KAK) = *banû*, *epêšu*, *ritû*, &c. *alam*, according to Sb. 378, but *šalam*, according to Br. 7297, giving the Assyrian *lânu* and *šalmu* 'image.' *ta-a-an* = *minû* 'what?;' Br. 3969. *a-an* above = 'what?' *ta* alone also can = 'what?;' Br. 3958. *nigin* = *saḥâru* similar in meaning to *pa-ḥâru*; see lines 22 & 27. *gam* in 52 = *kanâšu* 'bow down.'

53. *dumu*(TUR) = *mâru* 'son,' see line 21. *dur*(KU); possibly KU = *rubû*; if so, the value would be *dur*, Br. 10498 & 10547. It would not alter the sense very much, if we should read KU as equal to *kakkê* and say 'son with weapons.' *šû* = *emûku* 'power.' *še-ir* is dialectic for *nir* = *bêlu*, *etellu*, *šarru* and other synonyms. *ma-al* is the same as *gûl*(IG) = *šakânu* 'establish.'

54. It is almost impossible to tell how KU and RAM should be read in this line. If the fourth sign is *ga* the value of RAM is *âg*. RAM can = *ûru* 'command,' yielding a parallel with *ib*(TUM) 'wrath.' *li-a* (*dîšu*) 'luxuriant growth' + *gu* 'vegetation' form a parallel with *zal*(NI) 'abundant' + *šin-e* 'herbage.' The second KU read as *tuš* (*ašâbu*) makes a parallel to *nâ* (*rabâsu*).

#### 55 to 63. *Lord of Recompense.*

In passing from the previous section to this, there is a change in the pronouns used. In that section Bêl is referred to with the pronominal suffix *-zu* 'thy;' in this section by the suffix *-ni* 'his.'

55. *aga*(MIR); this sign signifies 'crown,' and the value *aga* is apparently from the Semitic *agû*. *al* = *šîru* 'lofty,' Br. 5749. TAR we have had above; with the value *kud*, required by the phonetic complement *de*, we are led to some such meaning as 'judge,' *dânu*, Br. 364, line 28.

*mulu-e-da*; in line 33 and elsewhere, we have *mu-lu-da*; is there any difference in these two phrases except phonetically? Is *-e-*, in a case like this, equal to the definite article 'the'?

58. *igi*(ŠI) = *pânu*, Br. 9259. *bar* = *pirištu*, Br. 1788.

61. *tug*(TUK) = *aḥâzu* 'seize.'